

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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The Principles of Nature.

THE SPIRIT'S FORM AND APPEARANCE,

CORRESPONDENT TO CHARACTER AND ESSENCE IN THE OTHER LIFE.

BY W. S. COURTNEY.

WHEN a Spirit leaves the material form and becomes an inhabitant of the world of Spirits, it carries with it, of course, the precise character it had acquired in the world. Its powers of memory are the same; its intellectual capacities the same; its morality the same; its affections the same; its tastes the same; its purposes and ends the same; its appetites and proclivities the same; and its external form and appearance the same. In these respects there is no material change. If he was an ignorant man, he is an ignorant Spirit; if he was an enthusiastic, visionary and fanatical man, so is he a Spirit; if he was an ambitious man, he is an ambitious Spirit; if he was an honest and truthful man, he is an honest and truthful Spirit. If he was a Methodist, he is a Methodist still; if he was a Catholic, he is a Catholic still; if he was a Mormon, he is a Mormon still. Not only is his general nature and character the same, but all the particulars and minutiae of it—all his personal habits, traits and private peculiarities.

In consequence of our early thoughts and education, it is some what difficult for us to fully appreciate this fact. We have been accustomed to believe that the transition wrought a radical change in us for better or for worse; that new faculties and powers were added; that our hearts and all our earthly affections were changed and renewed; that we became almost omniscient and omnipresent for good or for evil. We have imagined that Spirits, so soon as they became such, knew all the sciences and secrets of men; that they knew what is truth and what is error, in all that related to the affairs of men; that they were prescient and could tell what would happen far away down the channels of time; that they saw God and saw Christ, and were with them and admitted into their councils, or that they saw Satan, were with him and subject to his disposition! These views, in which the most of us were educated, have still an influence over our minds, notwithstanding our advanced knowledge of the spiritual life. It is still difficult for us to realize, that the man is the same man precisely in every respect; and yet after all it is the most natural and rational belief. So far as regards my character, it will be no more changed by transition to the world of Spirits, than it would be changed by going to France. My outward conditions and relations would be changed it is true, but my peculiar genius and character would remain intact. This is illustrated, and pretty fairly proven by the phenomena of dreams. In dreams the Spirit is awake and active—is up, and feeling, and thinking, and doing, while the body is quiescent and reposing death-like on its couch. Your purposes and motives are the same; your hopes and your fears, your loves and your hates, your friendship and enmities, your fair dealing or duplicity are the same as in your waking hours. It is the same *me* who does it, and thinks it, and feels it all, whether dreaming or waking.

But although the peculiar genius and character of the Spirit remains substantially the same, yet a great change is wrought in its mode of life, and in its external conditions. Its powers and faculties are much enlarged and potentiated, and the results of their action more marked and palpable. Its feelings are more refined and intensified, and it suffers and enjoys more exquisitely. Although all the mental, psychological and passion laws peculiar to the Spirit, and which govern its action and life here, also operate there, yet they operate in a much more enlarged, exquisite and perfect manner. We have a more refined and sensitive organization in every respect. Our memory is clearer and more accurate; our perceptions keener; our affections stronger; our impulses more ungovernable, and our sympathies much more sensitive and acute. Yet the various laws by which all these faculties and feelings operate are essentially the same as here. Let me illustrate this by an example. Take, for instance, the law of sympathy—that congenial natures attract each other and associate. We see that it is here the foundation and source of all associations, friendships, and all that familiar intimacy and confidence we see exhibited in the various classes, circles, sects, and parties in social life. We have, indeed, an instinct of those whose natures are congenial with our own, which instantly points out who is agreeable or disagreeable to us. We can often tell at a glance, and before a word is spoken, whether we can associate with such or such a person. Upon coming into his or her presence, we intuitively know whether they are congenial; and if so our spheres are forthwith *en rapport*, and we are ready to entrust them with our private thoughts and sentiments; or on the contrary are repelled, and our spheres, antagonizing each other, we are sensible of a sort of wrong, suffocation, and constriction, which closes up all the avenues of our sympathy. This is a fundamental law of Spirit, and in the trans-sepulchral life, regulates all the associations of the Spirits and angels; in the Spirit-life it operates with exquisite accuracy, and with ten-fold power. According to it, Spirits of a like nature spontaneously associate. All those of a specifically similar genius and character are involuntary attracted to each other, come *en rapport*, and from one society. Each society so formed is surrounded with a sphere, luminous and bright in proportion as the society is in intelligence and love, and which is the emanation of its interior quality. The novice Spirit senses the sphere of the society to which, by the law of sympathy, he belongs, and is drawn to fit by an attraction which he has no will to resist. He there finds his own congenial associates, and so entire is his sympathy and rapport

with them that he seems to have familiarly known them all his life! When a non-congenial Spirit comes in contact with the circumambient sphere thus evolved from a society, he is repelled by it with seven-fold the force we are repelled from an uncongenial person; and if he persists and enters it, he is oppressed with suffocation and constriction, and feels an agony as though he were breathing a death-laden atmosphere! This resistance and oppression is, however, just in proportion to his want of sympathy with that society. If his interior quality differs widely from it, and his consequent sympathy with it is slight, he is repelled with greater force; and if he enters it, the oppression and constriction is great, but if he differs but little from it, the repellent force and oppression are proportionately less. Inasmuch, however, as no two Spirits are precisely alike, each one within the society retains his individuality entire; and as he finds some there with whom he has more sympathy than with others, the society is therefore subdivided into lesser ones, with their corresponding spheres. As the novice Spirit, by virtue of his interior quality and character, gravitates inevitably to that general society or sphere with which he can assimilate, so when he enters it he still continues to gravitate to the one or the ones in that society with whom he sympathizes most, and likes best. Thus every general society is constituted of lesser ones. In this manner groups and series of societies are formed in the other life, all in exact order and accordance with the interior attractions and repulsions of the Spirits themselves. Thus every Spirit, by a law of its nature, is associated with its like, and so intuitively sensitive are they to spheres and qualities, that they can not violate this law without a sort of spiritual suicide. Thus we see how perfectly the law of sympathy operates in the other life, and what momentous results are involved in that operation. Nevertheless, all the other laws of the Spirit have a like perfect action, and correspondingly involve like important results.

But I do not propose to speak at length, on this occasion, of the external conditions, surroundings and relations of the Spirit, superinduced by the transition. I design more particularly to remark upon the changes wrought upon its external appearance, its form, its features and expression of countenance, by a law of its nature, which its new state of existence allows more fully and perfectly to operate.

It is a law of all organized life, as well as of the human spirit, that the external form and appearance shall be a faithful expression of the interior essence and quality. In the human kingdom, the true order and essential law is, that the human form, and features, and expression of countenance, should disclose the intrinsic character and quality—that one's thoughts and affections should gleam forth from his face, and mold his features and countenance into exact conformity with his ruling character. This, indeed, in this life they are in the perpetual effort to do. We see that when a man habitually indulges a certain love or affection, and the corresponding thoughts thence proceeding, they soon mark themselves upon his external form and features, and under their influence the whole man becomes in time in some sort, an effigy of that thought and affection. The internal tends to transform the external into its outward image and likeness. Thus the miser by constantly indulging his ruling love and the thoughts thence, acquires a stooped and crimped form, clenched hands and arms, cramped face and pinched features, little serpent eyes, selfish grin, and a cold, withered, constricted expression of countenance; the generous, manly and devoted philanthropist has an erect form, a noble bearing and an open, free, and benignant countenance; the merchant or man of business has a careworn, troubled and anxious expression; the student's face becomes serious, abstract and seamed with thought; the judge gets an expression of severity and determination, and a gait and form of dignity and ease; the lover's eye is full of tenderness, his brow pure and holy, his voice soft and affectionate, and his smile sweet; the lecher's countenance is full of lust and sensuality; and the man whose thoughts are habitually of malice and revenge, has a knit brow, a fierce eye, a pallid cheek, and a lowering expression. This is an unquestionable law of the Spirit. The predominant character or ruling affection of every man, even in the earth-life, molds his features, his countenance and his very form, gait, and address, into measurable conformity with it. The whole outward man becomes in a degree, an exhibit of his internal character and disposition. It is true that the material form is not so plastic to the influence of this law, nor indeed to any of the laws of the spirit, as the spiritual form. Yet we everywhere in common life, recognize its influence and operation. In Phrenology and Physiognomy it has received a scientific recognition. In the material life, forms are more fixed and permanent, and do not so soon nor so easily yield their outward semblance and aspect to the formative energy of interior potencies. The process of change is not so quick, the material particles but slowly changing their relations under the impulse of spiritual principles. Yet that energy and influence constantly applied, do work a change in the external, and bring the outward form and expression into comparative harmony with it. Men's countenances, forms and expressions do change in time, with the change of their ruling affections and thoughts. In the higher life, where the form is transcendently more susceptible and plastic to interior influences and character, the law operates like the law of sympathy, with ten-fold power and perfection, and with more than ten-fold results. The external form and expression becomes a complete effigy of the character and quality of the Spirit. The governing thoughts and affections are effulgent in the face and form. Each Spirit is externally the true form of his ruling affection, so that the true and essential

character and quality of every Spirit is instantly known, and is apparent as the light of day, not only from an intuitive perception of his quality, but likewise from an ocular sensational perception of his form, features and countenance. His form and face are plenary and luminous with the prime quality of his thoughts and affections, and his predominant character is stamped upon his visage and all his spiritual externals.

It may be stated as a general proposition, that in the spiritual world all the forms of the good affections are beautiful, glorious, and lovely, and all the forms of evil affections are ugly, deformed, and monstrous. The degree and kind of beauty or deformity depends, however, upon the degree and kind of good or evil in which the Spirit's ruling affections are. Hence there is every imaginable grade and species of beauty and ugliness, inasmuch as there is every imaginable grade and species of good and evil affections. Beauty and harmony are inseparable from goodness and truth, and discord and deformity inseparable from evil and falsity. In the spiritual world, the beauty and harmony of the human face and form depends upon a vital and infallible law. The very essence of the soul itself there works out its own form of beauty and symmetry, or distortion and unsightliness. But not immediately after the Spirit has left the material body, does it come into legitimate form and expression of its predominant character. It retains for awhile the form and features it possessed in the world. But the law of the Spirit, then free from the clogs of matter, commences to reduce its externals into correspondence with its interior quality. The spiritual entities of the new body are exquisitely plastic to the moulding and fashioning power of the soul, which, like the process of crystallizing, gradually works the exterior form into its own proper effigy. In obedience to this law all those who go from this world, so soon as their external forms are reduced into correspondence with their interiors, have forms and faces beautiful or ugly in precise proportion as their ruling affections are good or evil. The man whose spirit is deformed with vice and iniquity, with lust and sensuality, has a spiritual form monstrous and disgusting in the degree of his depravity. The man whose ruling affection has been the inordinate love of gains for selfish ends, and who pursued that love by petty plunder, subtle deceptions, unjust bargains, habitual lying and overreaching, albeit his earthly form and features were comely and handsome, has a spiritual form, cramped and shriveled, distorted and mummy-like. The man whose earthly character has been malicious and revengeful when his externals are reduced into agreement with his interiors, comes into a form hard and angular, and red and fiery with malice and revenge. The man whose ruling love, has been a selfish ambition, and who has pursued that affection regardless of truth, justice, fair dealing and brotherhood, has a face and form bloated, and tinged, and hideous with his controlling passion and thought. The character comes out in bold relief in the form and face. And why should it not be so? Why should not the external form of the Spirit justly show forth the interior quality of the soul? Why should not that which is good be in a beautiful and harmonious form, and that which is evil be in an ugly form? No one expects to see evil Spirits in lovely forms; no one expects to see good Spirits in hideous forms. It is contrary to our intuitive sense of harmony and appropriateness.

We instinctively affirm the proposition that in the higher and more sublimated spheres of existence, the externals will correspond to the interiors—that that which is good will be beautiful, and that which is evil will be deformed and repulsive. We have an internal conviction that such is the case. Following this natural and spontaneous conviction, the religionists have uniformly portrayed the devil, the impersonation of all evil, in the most terrific and horrid forms their inflamed imaginations could conceive—seeing intuitively that that which was evil in essence must also be hideous and misshapen in form. In like manner, true to their instincts, they have assigned distorted and monstrous forms to all the subjects of his empire. The devils and satans in the old religious systems of the world, are in all-varied diabolical forms; and this idea has been echoed back in their pretended divine revelations, and diligently taught in all their sacred books. They are all right in principle, but wrong in the application. The moving cause—the deep feeling of the soul that forms must correspond to essence—is a fundamental conviction and sentiment, although ignorance and superstition have pursued and applied it somewhat erroneously. It is the united testimony of the human race. All tradition is full of it. It has characterized the most learned and cultivated systems of religion, as well as the most ignorant and obscure—the Greek mythology, as well as the Scandinavian or Caledonian myths.

When we carefully analyze all the great errors of the human race in theology, religion, politics, sociology, etc., and trace them back to their remote origins, we shall find them founded upon some abstract truth, or primary sentiment of the human heart, perverted and misapplied through ignorance and credulity. All error is but the perversion of truth, and can be traced back to it, as we can trace all diseases back to health. Thus the universal belief of a continued existence beyond the tomb is a spontaneous faith, and yet in the going forth of that faith what a variety of absurd systems and theories it has produced! So the abstract belief in a God is a primal sentiment of the human heart, and yet what diverse and unworthy gods have we!

But to return to the subject: On the other hand, all the old religious systems have uniformly represented the angels and good Spirits in all beautiful and lovely forms. An angel was the highest ideal of human loveliness and glory. All that was harmonious, fair, beautiful and graceful, according to the taste of

their adherents, entered into their conception of the angel. Hence their poets, sculptors and painters represented them in the various forms of their highest conceptions of human beauty. They set them forth in the most chaste and graceful forms; gave them the most comely, pure and symmetrical features, embellished them with bright and flowing locks, decorated them with starry crowns, and as flying was, according to their rude taste, desirable, they gave them wings like the birds of Paradise, adorned them in white and shining robes, and sent them sailing in the air or on the sunbeams. They felt the great fact, that what was good must also be thus beautiful; and in this manner shadowed forth the deep intuitions of their souls. We cannot disregard all this as signifying no great truth nor law in the refined planes of the higher spiritual life. It is a dim and rude portrayal of an economy of human life transcendently refined and exalted, and which we are enabled to correct by a quickened perception of the spiritual, a rational appreciation of law, and the testimony of the clearest seers.

When we look to character and quality as shaping the form, appearance, and address of the Spirit in the other world, we must be stricken with wonder at the changes that will accordingly be made in the earthly forms and features of many of those with whom we have been acquainted in the world, when they come into the proper images of their loves! Great and unexpected changes must occur. If we had a correct knowledge of the intrinsic character—the heart's governing affections and desires—of all those with whom we are in any degree acquainted, and could foresee and realize the reduction of their interior qualities into their several corresponding forms, we would be prepared for the result. But we judge men from their externals. Our estimate of their characters is made up from a series of outward seemings and simulated behavior, that may or may not accord with their essential state. We can not search their hearts and try their reins. The ruling passions and the secret purposes of their hearts, while here, are for the most part beyond our cognizance. Most men and women have a dual character—a secret and private character and history, and an open and public one. The secret and private character of the man is constituted of all his interior affections and loves, whether good or evil; all his secret purposes, thoughts and desires; all his hidden and clandestine conduct and actions; all his private devices, reflections and sentiments. It is that character in which he wishes, desires, thinks and loves within himself in his secluded and thoughtful moments, or when he reposes in solitude upon his couch; and which he would act out if he had the power and were free from all external restraints of law, morality and religion. But his public and open character is the one in which he shows himself forth to the world; in which he converses; in which he bargains and transacts business; in which he goes to church and outwardly demeans himself in all things. His private and secret character is his true and essential one, whilst his open and visible character is spurious, fraudulent and superinduced, and often subtly, and profoundly conceals the genuine one. This being the case, it is hardly possible that our judgments of the real character of men should be in all cases correct. We misjudge the good, and we misjudge the bad. We often condemn where we ought to praise, and extol and praise where we ought to condemn. It is true, some persons have an interior, clairvoyant perception of character, and can generally detect the genuine quality of those with whom they come in contact. Yet there are others so educated in duplicity and all the subtle arts of exterior life, as to habitually and even unconsciously disguise their actual character from the scrutiny of the keenest eye. But after death, in the spiritual world, all this dissimulating, by an eternal law of the Spirit, in due time comes to an end; the masks dissolve away, and that character which was secret and private in the world, reveals itself in its lawful form, and is open to the view of all the angels and spirits.

Although we all pretend to admire and extol beauty and goodness of character and disposition, and award to it the meed of praise; yet but few of us have really advanced out of the custom of paying tribute to physical beauty. But those who have inherited it, unless they are at the same time intrinsically good and pure, will, in time, yield their beauty and comeliness, and become the misshapen forms of their own evil affections—forms tarnished, dark and unsightly in the degree of their impurity and wickedness. Their confirmed evil affections distort their beautiful visages and graceful forms into an outward deformity, which they visibly bear upon them, perhaps for long ages, in the spiritual world. On the other hand, those who have had the misfortune to inherit homely and disagreeable forms and features, if their ruling affections be good—if they have lived in charity to their neighbor; loved truth, justice and honesty; if the secret purposes of their lives have been pure and uniformly righteous—come into bright and beautiful forms in the other life. Their good affections are effulgent in their faces, changing their features and expression into a harmony and loveliness no where paralleled on earth. Thus, in the higher spheres, according to the states of the affections of the good spirits or angels, there is every conceivable form of beauty and grace. The species and varieties of beauty are unnumbered and indefinite. The human face and form are more susceptible of variety in beauty, loveliness and grace, than any other created thing. They can be infinitely varied in beauty and glory; and the different casts, characters, or species of beauty of the angels, are also in innumerable varieties; because human character is indefinitely varied. The purity of the good affections beam forth in their fair and ruddy faces, in

their bright eyes, their musical voices, and their full and graceful forms. Our highest ideals of earthly beauty, embodied in the finest statuary and paintings, or delineated by our best poets in their moments of purest inspiration, afford us but a dim conception of the surpassing beauty and loveliness of the human face and form in the exalted places of spiritual life. They are exquisitely molded to harmony and grace, and bloom in a perpetual youth.

Swedenborg gives elaborate descriptions of the great beauty of the angels, which he says is produced by, and corresponds to, the various states of their affections. He correctly apprehended the law by which that that is good is also made thereby beautiful. His preconceived notions, and his taking for granted as true the postulates of the old systems of theology and religion, no doubt led him into many errors and inconsistencies. Yet I know no seer, ancient or modern, who has told more truth, and on such a variety of subjects, pertaining to the other life. His Spiritual Diary is, in my opinion, the most wonderful book ever published. The subject we are now discussing, he treats so often, and in so many of his volumes, that it is difficult to make a selection. We extract the following:

Such as are principled in mutual love, continually advance in heaven toward the morning of youth, and the more thousands of years they live, the more nearly they attain to a joyous and delightful spring, and so on to eternity, with fresh increments of blessedness, according to their advancement in mutual love, charity and faith. Those of the female sex who depart this life, broken with the infirmities of age, after living in faith towards the Lord, in charity towards their neighbor, and in conjugal love with their husbands, advance with the succession of ages, more and more towards the first flower of their youth and beauty, and acquire a beauty beyond all description. For it is of goodness and charity to form and establish their own images in such persons, causing the delight and loveliness of charity to be expressed in every feature of the face; so that such persons become forms of charity itself. Such is the living form of charity as beheld in heaven; at once portrayed by, and portraying, charity, and that the whole angel, more particularly as to the countenance, appears and is perceived as charity itself. This form of exquisite beauty affects the immos of the mind of him who beholds it also with charity; and by the beauty of that form, the thoughts and affections are imaged forth and rendered perceptible. Those who have lived in charity become such forms of beauty in another life. All the angels are such forms with an infinite variety, and of these heaven is composed.—A. C. 553.

He also teaches that conjugal love, because it is the primary of all loves, and the union of the Divine love and wisdom, is the essential cause of beauty in the female sex. In God that union and love is complete, and it flows forth from him, as its pure and intensified Center, into the immos of the angels, and affects them interiorly with happiness and the tranquillity of peace, and exteriorly with beauty, harmony and grace; thence it flows into the lower discreted planes of life, and ultimately into the earth. That all growth and proliferation in the universe, from its lowest kingdoms to its highest, are produced by conjugal love, which enters into their essential substance and warms and foment them to germination, growth and proliferation. That it is in all-varied degrees in the angels, and is the substance of which beauty itself is the form. This love in the angels of the female sex, who are especially receptive of it, is the vital fountain of their pure beauty and immaculate grace, which our seer says transcends all description. I beg to make another extract.

From conjugal love the angels derive all their beauty; thus each angel is beautiful according to that love, for all the angels are forms of their own affections, inasmuch as in heaven it is not allowed to feign with the face things that are not of the affection, wherefore the face of the angels is a type of their mind. Whilst, therefore, they have conjugal love, they also at the same time have love to the Lord, mutual love, and the love of good and truth. These loves with them form their faces, and present themselves as fires of life in their eyes, to which, moreover, innocence and peace are added, which complete their beauty. A. E. 1001.

We must bear in mind, however, in this connection, that Swedenborg teaches that all the varieties of the good affections proceed essentially from conjugal love; that all loves relate to it as their primary source, inasmuch as it is the generative and prolific love; that all the passions and sentiments of man, and all the affections, of the angels in their last analysis, or when traced up to their unmixed and vital origin in the proximate sphere of the divine, terminate in conjugal love, the varied forms of which are the unsullied and spotless beauty of the immos angels—a beauty veiled even from the deep eye of our seer and concerning which he says:

There was presented to my sight, but in a very small degree, and veiled from full view, as it were, by a cloud, an exquisite beauty accompanied with a perception that it was the beauty of conjugal love. It was perceived to be such by virtue of a certain affection imparted, and scarcely anything else can be said of it than that it was beauty itself; for conjugal love gives itself the form of this superlative beauty, affecting the mind to its deepest recesses.—S. D. 4175.

Moreover, the forms of the good Spirits and angels present a vigorous and youthful appearance. The working of the same law by which the external form is wrought into correspondence with the internal quality, brings them into a state of perfect maturity. It is only in the world of Spirits—the first planes of spiritual life, that old and young, strong and feeble, and all variety and apparent disparity, occasioned by hereditary descent, conditions, education, growth, years and accidents, obtain. Here the external forms and characters in which they appeared and lived on earth, are for a while retained. The old man is still an old Spirit, and the young man a young Spirit, the beautiful man or woman still appears a beautiful Spirit. But the elements are at work that change in time their forms and appearances into the effigies of their several ruling characters. Those who are intrin-

sically good and pure, ascend in that proportion, as this process goes on to a higher sphere, and a purer aura. Thus, when an old man, decrepit with age, and bowed and whitened with years, leaves the material form and comes into the proximate spiritual sphere, he appears as an old man, such as he is in the world, with like habits and thoughts, and as such he is there known and recognized. But if he has lived in the good affections, and his confirmed character been therefore pure and good, as he comes gradually into the true form of his ruling love, he at the same time returns into the first prime of his manhood. The good affections, ever innocent and young, and fresh and ruddy, put off by degrees the infirmities of his age, and by their rejuvenescent power, bring him back to the joyous dawn and vigor of his early manhood. Old age, with its dotage and feebleness, its decrepitude and decay, is not immortal, but transitory as an eclipse, and does not belong to the essential attributes of the soul. In like manner, when a child or youth leaves the material form in early death, it first appears in the world of Spirits as a child or youth, and is there cared for and educated with the like affection and tenderness their mothers cared for them on earth; thousands of sanctified and devoted mothers, whose ruling affections were the love of children, being appointed to that use. All the good affections are continually inseminated, and they are diligently instructed in all the laws of their lives and the truths of their destiny. As they learn they grow, and soon attain to a perfected and youthful manhood in a form corresponding to their peculiar genius and nature. As the infirmities of age are not perpetual, so neither are the imbecilities of infancy, but both tend in the other world toward a natural and joyous manhood. Hence, in the higher spiritual spheres, there is neither infancy nor age; neither decrepitude nor childhood, which are all inconsistent with a perfected human form; but then the innocence and purity of infancy, unite with the wisdom and experience of age in an immortal manhood!

Know ye, therefore, that your form and features in the world to come, will be determined by an unfailing law; that its brightness and beauty and harmony will depend upon the essential quality of your heart; that your private and secret history and character will be revealed to the view of all the angels, in your form and features; that you will become an effigy of your ruling love; and that unless you purify yourself from all the feculent stains of vice and sensuality—from envy, malice and hypocrisy, from covetousness, deceit and injustice, and become principled in good affections and thoughts, by a law of your Spirit, you will have to surrender your symmetry and beauty, and become a form of evil.

ANNOUNCED HER OWN DEATH.

Toronto, July 9, 1855.

MESSES EDITORS:—If the following communication is worthy of a place in your truly valuable paper, you are at liberty to use it. On the night of the 10th of last month, I was busily engaged in preparing a lecture, in answer to one delivered by the Rev. Mr. Ormiston (which by the way was intended as an extinguisher to Spiritualism, at least in this city). My mind was much occupied with the subject under consideration, when I was interrupted by raps on the table near me, on my desk and chair, then on the ceiling over head, and lastly on the floor. I hesitated a moment about asking questions, and then asked, "Is this a Spirit that is rapping?" Yes. "A friend of mine?" Yes. "A relative?" No. "Were you acquainted with me?" Yes. "And knew me in this city?" Yes. "Have you been dead long?" No.

I then replied, "My Spirit friend, I have not time to talk with you at present, but would be happy to talk with you as soon as I am through with this lecture." At this my Spirit-friend replied with two or three raps that indicated its unwillingness to retire. The sound was so peculiar and strange that my attention was called to it. I called for the Spirit, but received no answer; it had left. I looked at my watch and found that it was a quarter to eleven o'clock. I made a memorandum of the circumstance, and proceeded with my labors, and finished at three o'clock, A. M.

As soon as my pen was laid aside, the raps were repeated, and followed me from my parlor through the house to my sleeping apartment. I leisurely prepared for sleep; the raps all the time continuing. After I was in my bed, the following conversation occurred, I speaking with the voice, the Spirit answering with raps.

"Is this the Spirit that came and rapped for me this evening at half-past ten?" Yes. "Well, I can not think who you are; will you tell me how long you have been in the Spirit-world?" Yes. "Count the number of years, (no rap) number of months, (no rap) weeks, (none) days, (none) hours, (one, two, three, four), only four, hours in the Spirit-world. Commence at one yesterday and count the hours up to the time of your dissolution from the earth-form." It counted ten, and fifteen minutes. "Ten o'clock, and fifteen minutes—this night?" Yes. "And lived in Toronto?" Yes. "Well I am puzzled to make you out." At that moment, the name of Miss C. S., flashed upon my mind. I exclaimed in perfect astonishment, "Miss S., is this you?" Yes. "And are you in the Spirit-world?" Yes. "And left this world at the time specified?" Yes.

I inquired for a few moments upon the solemn truths of Spiritualism, half doubting the reality of what was told me by the Spirit then with me, for I had been told at half-past three in the afternoon, that my friend was alive, and might live a week. I then laid my hand out on the bedclothes and said, "Miss S., if this is your Spirit now present, redeem your promise and take my hand and shake it." In an instant my hand was taken and shaken, as I know my friend would have shaken it if in the flesh.

The next morning I went to my friend's residence, and found that she had left her earth-tenement at a quarter past ten o'clock, P. M. This friend was a firm believer in spiritual manifestations, and had promised to visit me as soon as it was possible for her to do so. Thus you see that Spiritualism unites us instead of separating us. It brings our friends back to visit us, and we can meet them as messengers of peace from that land which our modern theology fills with sorrow and with groans of the damned—making it a hell that a devil could not live in to say nothing about a Spirit. Yours faithfully, E. V. WILSON.

HABIT OF SMOKING CURED.

Mr. CHARLES PARTRIDGE: New York, September 11, 1855. Dear Sir—In perusing the TELEGRAPH of September 8th, I find in your article, addressed to the Tribune, in paragraph thirteen, the following: "Spirits have so changed the tastes of men, as to render their accustomed rum and tobacco nauseating." I wish to offer my testimony in corroboration of that assertion. I have been an inveterate smoker and chewer of tobacco for over ten years; and although deeply and painfully sensible of its pernicious effects upon the nervous system, I have never had the strength to overcome or resist the craving for that powerful narcotic, until about a month since, when I became so nervous and sick at the stomach from its use, that I was compelled to desist.

From that hour I have had no inclination to either chew or smoke, and a part of a box of choice "Opers," has been sitting upon a table in my room, and has not been opened during the time I have spoken of. Votaries of tobacco can fully appreciate the irresistible influence of a box of cigars, placed within their reach, exerts over them; and can believe me, when I say that six weeks ago, I could no more have resisted the temptation to smoke, than a man suffering from delirium tremens could refuse a glass of good brandy.

I had become so habitual to its use that I would frequently smoke eight and ten cigars daily, and during the intervals would have a large quid stuffed in the side of my mouth. From its effects, I suffered severely, yet had no hope of escape.

As I have been, for a few months past, undergoing development, and inasmuch as I have frequently exerted myself to overcome the appetite for smoking and chewing, but without success, I am led to the conclusion, that this is a demonstration of Spirit-power, for which I feel deeply grateful, and which confirms my belief that Spirits can and do assist mankind in their endeavors to overcome evil and pernicious tendencies. Yours, very respectfully, WM. V. NOE.

REMARK.—I thank Mr. Noe for the above communication, and hope other friends having experience demonstrative of the truth of the proposition, in my reply to the Tribune's challenge, will see the propriety of writing them out to be used in defence of the several statements there set forth. C. P.

SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, OCTOBER 20, 1855.

MAHAN'S MODERN MYSTERIES.

CHAPTER V.

ELECTRO-PHYSIOLOGICAL INQUIRIES AND DISCOVERIES.

That the reader may form a just estimate of President Mahan's assumptions respecting the alleged existence and transcendent powers of a newly-discovered imponderable agent, to which he ascribes the amazing phenomena of our time, we will briefly refer to the curious researches and important discoveries of several modern philosophers. Among the various departments of scientific inquiry, that which comprehends the laws of vital motion, sensation, and thought, is, perhaps, of paramount importance, inasmuch as it most intimately concerns the nature and preservation of human health and life. Critical observation and profound thought are indispensable to success in this department, and it must be confessed that few persons in this country have attempted the investigation in a scientific spirit. The subject has, however, engaged some of the noblest minds in Europe, but its greatest problems still remain unsolved.

In the latter part of the last century, Galvani, a distinguished anatomist and physiologist of the Bologna school, and the celebrated Italian philosopher Volta, made numerous experiments with a view to illustrate the influence of *galvanic electricity* on the nerves and muscles of certain animals. The former discovered this agent, and the latter invented instruments for generating it, and directing it to scientific and other practical purposes. On this account the agent itself has been generally known as *galvanism*, and the instruments as *Voltaic apparatus*. It was especially in the autumn of 1786, that Galvani's experiments in producing muscular contractions by electrical currents, began to assume a profound significance. In 1791 he published his celebrated Commentary, which produced an intense commotion among physicians, physiologists, and philosophers throughout all Europe, and led to much speculation respecting the origin of nervous diseases, and the nature of the vital principle. But as metallic rods and other instruments had been employed in Galvani's experiments, Volta contended that the phenomena did not result from the presence of animal electricity, but that the muscular contractions were caused by a heterogeneous combination of metallic substances. To meet this objection, Galvani pursued his experiments until he obtained the same results without the intervention of metals, and thus demonstrated, apparently at least, the existence of animal electricity and its probable agency in all vital phenomena.

A bitter controversy ensued; Volta seemed likely to subvert the claims of his rival, when Humboldt published his work, entitled "Experiments on Stimulated Nervous and Muscular Fibers," etc., in which he favored the position of Galvani. At length, near the close of 1799, the Italian philosopher made the discovery of the *Voltaic battery*, which secured for his opinions a rapid triumph. Nothing further appeared in support of Galvani's theory of animal electricity, save an essay by his nephew Aldini, wherein the author recorded the results of many useless experiments, and attempted to appropriate to himself the honor of his uncle's discoveries. Aldini's work was published in French, in 1804, after which no particular attention was paid to the subject for nearly a quarter of a century. In 1827, Nobili made a grand improvement in the galvanometer, and demonstrated more clearly than his predecessors had done, the existence of the electro-magnetic current in the frog. Matteucci experimented on the frog and the torpedo, and soon attracted more general attention to these phenomena. His observations furnished a starting-point for Emil du Bois-Reymond, of the Berlin Academy, who constructed still more perfect apparatus which enabled him to discover not only the muscular current in the inferior animals, but in the *living Man*. The variation of the current by *volition*, in the act of muscular contraction, was also clearly demonstrated by the experiments of du Bois-Reymond, who described his *modus operandi* and the specific results, in a letter to Baron Humboldt, and in a paper communicated to the French Academy. These results have been further corroborated by the experiments and observations of Alfred Smee of London and others, and they plainly show that *an electro-motive power pervades the nerves and muscles of all animal bodies*. This agent is continually disengaged or evolved in the subtle processes of vital chemistry, and we have valid reasons for the opinion that *it is the chief agent in all muscular motion and sensation*.

OBSERVATIONS AND EXPERIMENTS IN ANIMAL MAGNETISM.

Phenomena of a very different kind, yet manifestly depending more or less on the distribution and modified action of the same vital motive power—in other words, on the electro-magnetic conditions of the several organs—attracted the attention of other minds, and led to curious and important discoveries. As early as 1774, F. Antoine Mesmer, a member of the Medical Faculty of Vienna, succeeded not only in reducing the novel processes and mysterious results of Animal Magnetism to something like a scientific formula, but in his own extensive practice he found numerous opportunities to test its value as an auxiliary of medicine. The success of Mesmer, and the singular power of this new remedial agent excited, among the Faculty of Paris, a spirit of jealousy and resentment, which was soon manifested through the Royal Medical Academy. An arbitrary decree was issued, declaring the use of Animal Magnetism unprofessional and injurious, and making *expulsion* from that institution the penalty for advocating its claims. In 1784 the committee appointed by the French Academy to examine the subject, having failed to see, feel, taste, smell, measure or weigh the subtle, miracle-working fluid which Mesmer had supposed to exist, reported that there was no such thing as animal magnetism. But the facts continued to occur, and to command attention in different parts of Europe. Cuvier, Laplace, Humboldt, Coleridge, Dugald Stewart and many other distinguished names, became identified with the new science. In 1831 its claims to a place among the accredited sciences were duly acknowledged in the report of the scientific commission appointed, if we mistake not, in 1825. Skepticism reluctantly gave up the ghost. The invisible pain-destroying agent was admitted into the hospitals of Paris and London, and a Professorship of Animal Magnetism was established in the Medical College of Berlin.

Several noted experimenters and authors appeared in different parts of Europe, and the phenomena of the magnetic state were widely and critically observed. Rev. Chauncy Hare Townsend, of Trinity Hall, Cambridge, pursued the subject experimentally with

* Annales de Chimie et de Physique, 3e Série, t. xxx.

† See Dr. du Bois-Reymond, "On Animal Electricity;" also, Smee's "Electro-Biology."

‡ The discoveries of Mesmer, and his dexterous use of the mysterious power, gave him an enviable position, and a commanding influence. He had many distinguished pupils in Paris, received large sums for his course of instruction, and was professionally employed by the principal nobles at the Court of Louis XVI.

great earnestness, and finally published his work, entitled "Facts in Mesmerism," about the beginning of 1840. During his investigations he had an opportunity to witness the effects of the magnetic process on many persons in England, also at Rome, Naples, and elsewhere; and among his subjects were Signor Ranieri the historian, Professor Agassiz, and other eminent persons. But there were others in this field who are not to be forgotten. For nearly forty years M. Deleuze, a French practitioner and a most conscientious man, was engaged in the experimental illustration of the powers and uses of Animal Magnetism. Deleuze confined his experiments, with rare exceptions, to invalids, and the results of his protracted experience have been given to the public. Several other authors have likewise placed us under obligations for important contributions to the sum of scientific and popular information on this interesting subject. Georget, in a treatise entitled "Physiologie du Système Nerveux," mentions the result of certain experiments in this species of magnetism, by which he seemed to impart some new properties to water. When highly sensitive persons tasted the water, they could readily distinguish it from that which had not been subjected to the process. M. Foissac manipulated liquids in a similar manner, and Paul Villagrard, a somnambulist, would at once detect the presence of the magnetic influence by the sense of taste. M. Bertrand and others effected cures by the use of magnetized water, and M. Mialle, who at one time could find no repose on account of some painful indisposition, assures us that a piece of magnetized glass, which he placed on his chest—on retiring for the night—had the effect to greatly modify his symptoms, and to induce the presence of

"Tired nature's sweet restorer, balmy Sleep."

Among the practical operators in Animal Magnetism and the earnest defenders of its claims, the Baron Dupotet and Dr. Elliottson have long been distinguished. But no man has made a more practical and beneficent use of this agent, than Dr. James Esdaile, who was employed in a professional capacity by the British East India Company. His unrivaled success among the people of Bengal, is doubtless, in a great measure, to be ascribed to his own personal energy, superior skill in his profession, and to the benevolent impulses and aspirations of his heart. Dr. Esdaile found the natives of that country extremely susceptible to this magnetic influence, and in his efforts to meliorate their condition he permitted no occasion to pass unimproved. *In the brief period of eight months, no less than seventy-three surgical operations were performed on persons in the magnetic trance*. Notwithstanding many of these operations were extremely difficult, and such as are usually attended with intense pain, Dr. Esdaile's patients were all the while in an unconscious state, and of course incapable of suffering. Indeed, so effectually were his subjects bound, that not a nerve quivered under the knife, nor was a single muscle convulsed by the burning iron in the process of actual cautery. The coma in some cases continued for hours after the operation was completed, and when the patient awoke he was generally free from pain and oblivious of what had transpired.

CLEAR SIGHT AS DEVELOPED BY MAGNETIC CONDITIONS.

Persons in a magnetic state frequently become *clairvoyant*, so that their vision is not limited by darkness, distance, nor the density of material forms and substances. In the course of my own investigation of the subject, many striking illustrations of this singular faculty have occurred. Indeed the writer has long been familiar with the diversified physical and mental phenomena which usually accompany the magnetic states of the human system, and might draw from the records of personal experience and observation—during a somewhat protracted course of experiment—many of the most remarkable facts in Animal Magnetism and Clairvoyance. Those in whom this inward and more spiritual sight is thus developed—(numerous cases admit of our testing the reality of the phenomenon)—often profess to discern Spirits, and to converse with the inhabitants of the invisible world. Cahagnet in his "Secrets of the Life to Come," has embodied the results of his inquiries respecting the condition of human beings in the immortal state. He employed "Eight Ecstatic Somnambulists," through whose instrumentality, if the media may be trusted, he had interviews with no less than thirty-three deceased persons. In this country similar phenomena now daily occur, and the present writer has witnessed many facts quite as extraordinary as those described by Cahagnet. In this country clear-seeing somnambulists are becoming quite numerous. With occasional exceptions they profess to hold free and direct intercourse with the Spirit World, and it is certain that they often communicate the names, describe personal appearances, and otherwise exhibit the distinctive peculiarities, of departed human beings whom they had never known on earth. We have listened to some thrilling narratives embracing particular circumstances and incidents in the lives of individuals, and witnessed illustrations of descriptive portraiture through media who had no knowledge of the persons they described, which were alike remarkable for vigorous delineation and strict fidelity to the attributes and events of personal character and history.

BARON VON REICHENBACH'S DISCOVERIES.

The phenomena observed by Mesmer have been clearly verified and illustrated by his successors in both hemispheres; and though the speculations of the former concerning the existence of an universal fluid, were regarded as improbable and visionary, they led the way to important scientific discoveries. Baron Von Reichenbach has comprehended in the account of his "Physico-Physiological Researches," etc., an immense number of curious and significant facts, illustrative of our relations to the material forms and subtle agents of the outer world, and at the same time deeply suggestive of what lies beyond the sphere of sensuous observation. The relations of electricity, magnetism, and light, to the phenomena of vital motion and sensation, are no where else more fully illustrated than in the learned Baron's experiments. The peculiar force known to reside in magnets and crystals was brought to bear on the different organs of somnambulists and other highly impressionable persons. It was observed that the most sensitive subjects could distinctly feel the influence of a crystal, a magnet, or a man at a distance, or through a solid wall; thus demonstrating the presence of some subtle medium by which the living organization is, independently of intervening objects, connected with similar forms, and doubtless with *all forms* in the natural world. Some of his subjects could perceive the influence of the heavenly bodies on the brain and other organs, and distinguish between the action of the several planets and their satellites (including the moon) and that of the sun and the different constellations.

Particular observations were also made with respect to another

* See Dr. Alphonse Teste's Manuel Pratique de Magnétisme Animal. London edition, p. 208-210.

† See "Mesmerism in India, and its practical application in surgery and medicine;" by James Esdaile, M. D.

‡ Published by Partridge and Brittan.

§ It is worthy of observation that Deleuze, from his investigations, was led to the conclusion that among the mysterious developments of animal magnetism is the opening of a channel of communication with departed human beings. We here cite his testimony on this point:

"What magnetism rigorously demonstrates is the spirituality of the soul and its immortality; also, that souls departed from the body can in certain cases put themselves in communication with living beings, and convey to them their sentiments. The study of the phenomena of somnambulism is, in this respect, more important than in that of curing diseases."

class of facts. Allusion is made to the *luminous emanations* from human bodies, from magnets, crystals, and various other objects, animate and inanimate, which were rendered visible or otherwise apparent to the senses of impressionable subjects. The magnetic or (to use the author's own term) the *Odic* lights, were distinctly perceived whenever the experiments were conducted in dark rooms; and the observations of the sensitives are minutely recorded in the Baron's most interesting and instructive book. We can not here even trace the author's general method in his experiments, much less can we pause to cite particular examples. A very summary statement must serve the writer's purpose on the present occasion. Von Reichenbach, in the course of his experiments, ascertained the magneto-physiological effects produced on his subjects by not less than one hundred and fifty different forms and combinations of matter. More than sixty persons, of all ranks and conditions, and of various degrees of susceptibility were employed during the course of experiment, and the investigation was conducted throughout in a cautious and scientific manner.*

In this rapid general survey of a great subject, the writer has briefly sketched the history of the researches and discoveries in Animal Electricity, Animal Magnetism, Clairvoyance, etc., concluding with a succinct statement of the Baron Von Reichenbach's experiments. In what do these discoveries consist? We answer briefly:

1. The investigators in Animal Electricity have demonstrated that this agent is disengaged in all the chemical changes which occur in the living body; that men and animals have a sort of voltaic mechanism, and exhibit an organic adaptation to electrical laws—that electric currents accompany muscular contractions, and hence, that all vital motion and sensation (probably) depend on the presence and action of electrical forces.

2. In the department of Animal Magnetism, it has been observed, that a skillful operator may control, in other persons, the agent on which muscular motion, sensation, and even thought, are made to depend. All this is absolutely demonstrated by the facts. The subject may be so profoundly entranced as to remain for hours, and even whole days, in a death-like coma. All the avenues leading from the soul to the great Macrocosm may be sealed up, and so effectually guarded that no impression can be transmitted from the external world to the internal Spirit. The strongest light will not contract the pupil of the eye; nor will the loudest thunder and the heaviest artillery make any impression on the auditory nerve. The other organs of sense and the nerves of motion are equally useless during this temporary paralysis. The unconscious sleeper does not fear the elements, and his flesh will neither crawl from knives nor escharotics.

3. In other magnetic conditions of the system, sensation is intensified to a remarkable degree. There is an exquisite susceptibility to impressions from invisible and higher sources. The subject may awake on the spiritual plane of his being. When this occurs, the most sublimated forms of matter, the minutest objects, and those most remote—all of which are invisible to ordinary observers, are rendered essentially present and tangible. The forms of things become *transparent*, while their essences are even more conspicuous than common earth. To such persons the very Heavens are opened, and the Angels stand unveiled in their presence.

These are the natural and scientific approaches to the spiritual citadel which several authors, including President Mahan, have of late so rudely assaulted. The application of the foregoing discoveries and observations, to the present issue, will engage our attention in the succeeding chapter.

* For a complete refutation of President Mahan's assumptions respecting the alleged capabilities of the *odic force* (?) and the nature of its phenomenal appearances, the reader is recommended to peruse the work here referred to, entitled

"Physico-Physiological Researches in the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemistry, in their relation to Vital Force." By Baron Charles von Reichenbach. Complete from the German second edition. With the addition of a Preface and Critical Notes, by John Ashburner, M. D. Second American Edition. New York: Published by Partridge and Brittan.

"A LYRIC OF THE GOLDEN AGE."

We lay before our readers this week an extract from Mr. Harris' "Lyric of the Golden Age," now in press, in which the poetical Spirit sings of the ancient Hindoo BRAHMA. Of this personage little is known to history, and that little is so enveloped in mythological integuments as to be but obscurely intelligible to the common mind. Ancient records, however, render it probable that such a personage actually did exist, and that he was what the poet here described him, a type and "human prophecy of Christ," as appears also to have been the Buddha of the Chinese, the Melchisedec of the ancient Jebusites, and the mythological Hercules of the Greeks. He was probably called Brahma from being regarded as a receptacle and outer personation of the spirit of BRAHMA the Creator, as Christ was called the *Logos* (Divine Wisdom) which was in the beginning with God, and was God, by whom all things were created, and who was finally "made flesh," and dwelt among men. (See John 1.) We may say in truth that we have seldom if ever met with a more admirable blending of the sublime and the beautiful, the delicate and the powerful, and withal a more smoothly flowing versification, than are presented in the subjoined extract.

BRAHMA.

THOU art a Poet in the Spirit-heaven
So old that history hath forgot his name.
He dwelt in the fair morning of the race,
And taught young Time, Narcissus-like, who stood
By the clear Ocean of Eternity
In love with his own image, how to give
His thoughts to music. He was elder far
Than Homer, Hesiod or Pythagoras.
Indian mythology preserves his name,
And calls him Brahma. He was wise and strong
In simple manhood. Nature talked to him
As the Dawn whispers to the Morning Star.
He slept, like Moses, in the bulrushes,
Upon the board Nile-river of the world,
Till the King's daughter, golden Poesy,
Kissed him awake and owned him for her heir.
So his became the legendary throne
Of the old Past and all its pyramids.
His mind hived thoughts numerous as summer bees,
Honeyed, but stingful; being in spirit true
To Nature's perfect laws, he scorned the false.
He wore his face, a rainbow round the sun,
And clasped his thoughts a garle around the world.
The Ages wore him for a signet-ring
On the front finger of Time's kingly hand.
He journeyed through men's hearts as rides the sun
Through ether, flooding all their minds with light.
He was a Medium for the Indian Heaven.
The floating shadow of his memory,
A golden cloud in human form, survives,
Beloved, and with a fond idolatry,
Worshiped by tawny millions: so, alas,
The wide depart, and their remembrance veils
The Perfect Good they imaged forth below.
He was a human prophecy of Christ.
Death strove to clutch the blossom of his fame,
But could not reach it, for it bloomed so high
On topmost bough of Truth's immortal tree.
This Poet spoke through all the hearts of men,
Like Ocean through the shells upon the shore;

He played upon the pulses of mankind
As plays the wind on all the forest trees;
And he became to minds of that young age
A type of the benignant Deity;
And by degrees the symbol and the spirit
Became identified; for 'tis the fault
Of minds upon the outward plane to merge
The Infinite in finite imagery.
Much of his poetry survives within
The Sanscrit Vedas, though in fragments there,
And much corrupted. He has found in heaven
Fit auditors; high, mid the seraph choir
He sings forever, and his golden verse
Mellifluous reaches many spheres and worlds.

The Muse soon changes to the following strain respecting Poets and Priests, which will be read with equal pleasure with the foregoing.

Poets and Priests are natural enemies;
Priests being types of ancient Thought grown blind,
But Poets emblems of Eternity's
Perpetual inspiration, which the mind
Feeds on and groweth eloquent and great,
Spurning vile slaveries of Church and State.
Poets count Priests as grave-stones that are set
O'er ancient ages, cold as death, that yet
Records preserve of great deeds, thoughts by Heaven
In buried Eras to the nations given.
These are the sentinels that watch while bone
Cleaves slowly from its fellow, but are stone.
Poets count Priests as monuments of brass
That stand in churches moveless while the glass
Of Time, reversed, is filled with golden years.
The Poet hopes; the Priest despairs and fears.
The Poets dwell where mountains view the sun;
They glow where flames the orient horizon,
Each like a sun-sphere Angel, pouring forth
Truth's morning utterance o'er the slumbering earth.
Their minds are mirrors where the crystal sea
Of thought reflects great heavens of truth to be.
Their minds are organs that no human hand
Can modulate; they thrill to music grand,
Sweet solemnly by Heaven's inspiring night.
They are Aeolian harps that through the night
Thrill to the south wind's kisses; inflate
In yearning, aspiration, joy and pain,
They seek, hope, love and suffer not in vain.

'Twas Poetry in ages only wise
Of oldest Time that pictured forth the skies.
Poets were God's first prophets. O when God
Descended, and in ancient ages trod
Upon the earth, through Poetry came He—
And still where summer winds thrill through the tree,
Where summer waves are surging, where the bells
Of woodland flowers swing chiming in the dells,
Where sparry crystals twinkle in the mine,
Where stars move chanting through the crystalline,
Where human hearts grow beautiful above
All outward seeming in thy light, O Love,
God speaks, God sings as in great years gone by—
Heaven, Earth, Life, Nature, all is Poetry.

What reckes the Priest of this? He breathes a curse
Where Poets hymn the pure melodious verse;
Calls nature carnal, where the Poet sees
God shining sun-like o'er the forest trees;
Says earth is doomed, and man by Heaven abhorred,
Where Poets, taught by reason and the Word,
Call earth God's house, and man the Father's child,
In spirit free, and wise, and sweet, and mild—
Born to ascend, through noble works of love,
The sun, the moon, the ethereal stars above,
To glow with light divine in mind and heart,
To work like God in truth, to dwell apart,
God-like, from all terrestrial things, and win
Through love celestial homes with seraphim.

The mightiest Poets do not always write
In meter, nor are all who rhyme indite
Poets in fact. The Poet is the man
Whose dome-like faculties of mind o'er-span
Creation, taking in cause, means and end;—
The man whose heart in living joy must dwell
With the wide universe; the man whose life
Finds rest in harmony, but pain in strife;
Who loveth all things lovely, and who strives
To fill with love all human hearts and lives;
Who drinks full flowing goblets of sweet bliss
From Art's pure fount; who sees a light divine
Where crowned Aurora bends the earth to kiss,
And where the evening glories mildly shine.
The Poet is the man whose bosom holds
A subtle sense that recombinces and molds
All thoughts to music; who with insight keen
Pierces exterior Nature's midnight dream,
Sees earth to be heaven's portal, and discerns
Through Nature's shape a fire from Heaven that burns.
God holds his heart within His hollow hand;
God's voice divine, melodious, fragrant, bland,
Thrills through him till he needs must chant his lay,
Careless of human praise, singing his soul away.

Men never know God's messengers; 'tis well—
The thoughts that in their kindling bosom dwell
Roll sea-like through the world. They only know
That they are trumpets that God's lips do blow;
They only realize a mightier power
Above their own. Ever-like they wreathe Lore's bower.
The Poets' hands weave garlands for mankind,
Thought-blossoms, deathless chaplets for the mind.
They come and go, as Night comes, bearing stars
Dark in themselves, shining through dungeon bars.
They whisper, and their utterance grows more loud,
Until dead Nations hear it through the shroud
Of ignorance and fear. They never die,
But rise love-animate to regions high,
Of deathless wonder. Few and dark their years;
Mighty their sorrows; bitter cold their tears;
Keener their anguish than a mother's pain.
Freed from the earth, in emerald spheres they gain
A vernal youth, a spring-time of heart-rest,
And unto God's own heart in tenderest love are pressed."

ANOTHER REFORM PAPER.

In the initial number of a new paper, entitled *The Truth Seeker*, published at Williams' Center, Defiance county, Ohio, we find several articles which sufficiently indicate that the editors and proprietors are interested in spiritual and other reforms. The paper promises well; the editors and their contributors write with earnestness and ability; and we wish their enterprise success. We extract the material portions of a brief article elicited by Professor Mahan's late work:

The Professor, in our view, takes a very questionable position, in point of honesty. For instance, he says, "For ourselves, we admit the facts claimed by the Spiritualists, for the all-adapted reason that they are real." And further he says, "We think no candid inquirer who carefully investigates the subject, can come to any other conclusion." Notwithstanding his acknowledgment of the facts claimed by Spiritualists as real, "and that a denial of them has its exclusive basis either in ignorance, or a state of prejudice which is blind to valid evidence," he mentions three positions which may be taken by those who deny this theory.

1st. "They may deny the facts put forward by Spiritualists," but which as he confesses, cannot be done without the grossest ignorance, or a state of prejudice which is blind to valid evidence.

2nd. They "may admit the facts," as he does, and then controvert the arguments based on those facts.

3d. and lastly. If any one wishes to descend lower still, and use means exhibiting the last degree of "ignorance and prejudice," he learns him how to do it; i. e. he "may deny both the facts and the conclusions of Spiritualists," and then try to prove those facts, which he says to be real, all impossibilities.

Now, certainly here is a species of theological chicanery, to perplex and obscure the truth, which we did not expect to find in a work written by this eminent Divine. If this defender of the Church militant thinks to make any real headway for orthodoxy, or "the old family Bible that lies on the stand," by taking such a course, he is certainly welcome to it.

There is an old traditional maxim which says that, "Whomsoever the gods wish to destroy, they first make mad;" and we are, in this instance, impressed with its truth, for there is unmistakable evidence of that madness exhibited by the Professor in his opposition to Spiritualism.

THE TABLES REVERSED.

SOME "Layman," in a communication which appeared not long since in the Cincinnati *Daily Times*, quotes a brief paragraph which he ascribes to Rev. Henry Ward Beecher, and thereupon proceeds to turn the tables against his Reverence. We extract a portion of the article:

SPIRITUALISM.

It is said that the Rev. Henry Ward Beecher used the following language lately when speaking of modern Spiritualists:—

"Admitting they have truth on their side, (which I don't believe they have,) what pitiful, contemptible, time-serving creatures they must be—I mean those who make Spiritual Manifestations their God, and devote all their time, energies and capabilities to them,—those who talk of nothing else, think of nothing else, and study nothing but interviews with spirits of mortals who once lived on this earth?"

Now, if the Rev. Gentleman did use such language as this, would it not be proper to answer him by saying:—

"What a pitiful, contemptible, time-serving creature he must be, spending all his time, energies and capabilities in talking of, thinking of, and studying Spiritual Manifestations made eighteen hundred years ago?"

Does he not devote his whole time, energies and capabilities to them? What does he do but talk of them—think of them—and study them? Is not that his entire business, and his God, too? For, what knowledge has he of God but what he gets from those reported Spiritual Manifestations which he studies in the shape of the Bible, and which is a written record of spiritual manifestations, said to have been made in those days, and so like the modern that any one who will investigate the subject, with but a moderate share of common sense, and a mind not too horribly warped by the prejudices of a sectarian education, will soon be convinced are all of a piece with the modern—all spring from the same source—have the same laws, origin and authority, and are received in the same manner with only this difference, his (Mr. Beecher's) are all over 1800 years old, (for he won't receive as authority anything of a later date,) observed, too, in a low and rude state of society by fishermen, and such like illiterate characters, and by then written down from thirty to sixty years after the events recorded transpired, which said written record, before it came to Mr. Beecher, was in the keeping of the priesthood upwards of a thousand years; whereas the modern are now transpiring all over the world, in the presence of thousands of living witnesses of the most scientific, intelligent, enlightened and reliable of this enlightened age,—may, may be witnessed by all who will take the trouble to go and see; and I will assert it as my belief, without fear of successful contradiction, that modern Spiritualism, which Mr. Beecher treats with so much contempt, has done more, in the short space of ten years, to make converts from *Infidelity* to a belief in a future life, and the vital doctrines of Christianity, than all the clergy in the world have done in the last hundred years.

Again, Mr. Beecher compares Spiritualists holding converse with departed Spirits, to strangers at Court bowing to under-officers in livery—thereby inferring, I suppose that he and his fellow-professors are so well acquainted in the courts of heaven, and so highly favored there, that they would feel degraded did they happen to bow to, or hold converse with, any being lower than God, or his Son Jesus Christ. They would not deign to stop and converse with a departed father, mother, brother, or child. Now, how came they so well acquainted there? seeing their creed does not admit of any knowledge of the Spirit-world—God, Heaven, or Hell,—but what they get from the Bible; and how do we know, or how can we know, at this remote date, that the authors of the Bible had any more or better authority to write *Inspiration* and *Revelation* than the inspired writers (or writing mediums) of the present day have? The Prophets and inspired writers of old were operated upon by spiritual influences (according to the account in Scripture), just and precisely as they are now. They were called prophets then, and mediums now; and I cannot see why their authority and reliability are not just as good now as they were then. If it be said, as an argument against mediums of the present day, that they sometimes lie, and contradict each other, I answer, so they did of old. (See Jonah's prediction of the destruction of Nineveh; the lying spirit in the mouth of the prophets enticing Ahab, King of Israel, to go to battle, for the express purpose, as is said, of getting him killed off; and many other similar passages of Scripture that might be quoted.) Is it not strange how prejudice warps the mind, and distorts the vision of those under its influence, to such a degree that they cannot discover any resemblance in things so very similar as are the manifestations of ancient and modern times? None but those who can get from under the psychological effect of the prejudice of education, can see things in their true light.

BORN INTO THE SPIRIT-WORLD.

On September 26, 1855, Mrs. H. A., wife of Wm. M. STRATTON, of West Troy, N. Y., exchanged the earthly and mortal for the heavenly and immortal body, and the earth for the Spirit-land, at the age of 33 years. Three years since, by unmistakable demonstrations in her own family, she became convinced of the truth of Spirit-intercourse, which soul-cheering truth enabled her to bear, to the very last, with wonderful cheerfulness and resignation, her long and distressing sickness. When for hours we had thought her dying, she again revived, and we asked her if she felt comfortable and happy? "O," said she, smilingly, "I wish you knew"—which was all her strength would allow her to say. She appeared as likely to live for the next twenty-four hours as she had for the past twenty-four; but her little Spirit-daughter, three years in the Spirit-world, who, eighteen hours before, had said that her mother would live eighteen but not twenty-four hours, again said she would live one but not two hours. She slept soundly nearly an hour, when she awoke, but soon seemed sinking; and in less than half an hour, without a struggle, her released spirit went to greet and embrace her waiting child. W. M. S.

At Alexandria Bay, N. Y., on the second day of October, ORVILLE, consort of William Berdeau. The subject of this notice had been a zealous lover and advocate of the Harmonical Philosophy for about two years, and during that time her actions have corresponded with her favorite belief, and she has ever felt

"That she that walks life's thorny way,
With feelings calm and even;
Whose path is lit from day to day,
By virtues bright and steady ray,
Has something felt of Heaven."

Yet while we deeply lament the loss of her society, we feel confident that she is enjoying the bright glories of the Spirit-land.

In Brooklyn, October 1, ELIZABETH ANN, only daughter of Horace and Ann Elizabeth Waters, aged 14 years, 6 months, and 4 days. She was a child of much promise, of an amiable disposition and a religious turn of mind; and her sudden demise, by congestion of the brain, is not only lamented by her fond parents, but by a large circle of acquaintances who knew only to love her. May the bereaved find abundant consolation in the revelations concerning the better world!

PERSONAL AND SPECIAL NOTICES.

A. J. Davis at Home.

MARY F. ANDREW J. DAVIS, having returned from a three months' tour of visiting and lecturing, may be addressed "Box 181, Brooklyn, L. I." Arrangements having been completed, they will commence a series of regular Sunday meetings at the Brooklyn Institute, next Sabbath, October 19th, at 3 o'clock, p. m. The introductory discourse, on the "Despotism of Opinion," will be delivered by Mr. Davis.

Mrs. Porter in this City.

Mrs. HARRIET PORTER, late of Bridgeport, Conn., long known as a remarkable medium for tests, Spiritual communications, and the examination and treatment of the diseased, has just removed to this city. Her residence is at 109 West 24th street, where she will be happy to meet all such as may desire her professional services.

Mrs. French in this City.

The address of Mrs. FRENCH of Pittsburgh, is 102 West 32nd-street, this city. All written communications for her should be directed to the "SPIRITUAL TELEGRAPH Office."

Mrs. French has now taken up her residence, permanently we suppose, in this city, and we hope that her efforts to serve the interests of humanity in this region may be eminently successful.

Mrs. LORIN L. PLATT, Medical Clairvoyant and Spirit-medium, is at No. 23 Wooster-street. See Card on our last page.

Facts and Remarks.

CASE OF INDEPENDENT SPIRIT-PROMPTING.—Mr. W. P. Gates, of Windham, Conn., writes us that his daughter, who is a medium, one day, while entirely alone in the house, and very busy in her ordinary avocations, was impressed to sit at the table for a communication. She supposed that the Spirit prompting her was that of her mother, and began to make memoranda of some questions which she designed to ask her. Her hand, however, was moved to write a communication from a former school-mate who died in New York some three years ago. The communication was addressed to the mother of the young lady, who resides in Brooklyn, N. Y. The Spirit also requested the medium to write to her (the Spirit's) mother, enclosing the communication which had just been written, and directing the whole to her mother in such a street, to such a number, and to the care of such a person. The medium was entirely ignorant that such was the proper direction of the letter; but on going and inquiring of an acquaintance on the same afternoon, she ascertained that the direction, as given by the Spirit, was correct in every particular. Let it be here observed, that the medium, in her ignorance of the facts involved, could not have written and properly directed this letter from the resources of her own mind, and being alone in the house, her impressions could not have been reflexes from the mind of any other person in the body.

SPIRITUALLY DIRECTED.—Mr. Fowler's correspondent, elsewhere referred to, and from whose manuscript we are permitted to make some gleanings, writes that she was once strongly impressed that she must go to a certain house several miles off, for some purpose which was not clearly intimated. As the occupants of that house, however, were entire strangers to her, she declined going for several days. Still, the impression continued, more imperative, if possible, than ever, that she must go, or lose her peace of mind. At length she feigned an errand and went to the house; and as she entered it she found a poor woman suffering excruciating distress with the asthma. Being familiar with a remedy which had cured many others, she offered the same to this woman, and was thus the means of relieving her in this and subsequent attacks, and perhaps of saving her life. She felt the interior assurance that this was the mission which her unseen prompter intended her to perform, and went home happier than she came.

ANOTHER WARNING.—Under the head of "CURIOUS WARNING," we published in our last issue, a case selected, by permission, from a letter addressed by a reliable lady correspondent, to Mr. L. N. Fowler of this city. We are also permitted to give the following from the same source:—"The lady who writes was, at one time, riding out on horseback, when she was distinctly impressed that life and death were before her, and that she might have her choice. She commanded herself to the protection of the Power who rules all things, and rode on. When she came to a fork in the road, it appeared to her that a tree would soon fall across the right-hand road, and that she should not take it. She accordingly took the left-hand road, and as she passed along, musing on the strange impression, and wondering whether it might not be all her own fancy, she casually turned her eye to the right and saw a large old dead tree falling opposite her, directly across the right-hand road, and exactly where she would have been had she taken that road. Thus was she this time saved from certain death by obeying her interior prompting."

REMARKABLE IMPRESSION OF A DEATH.—A gentleman, known to one of the proprietors of this paper, but who modestly rather than commendably (we think) shrinks from the publicity of his name in this connection, states to us that as he was traveling across the western prairies on his return from Oregon, some years since, and when he was fifteen hundred miles from home, and at least one thousand miles from any civilized human habitation, he was suddenly seized with the vivid impression that his father had just at that moment died. He took out his watch and made a memorandum of the hour and minute of this occurrence; and when he arrived home he found that his father had actually died at precisely that hour and minute. How absurd to suppose that he could have thus accurately guessed at this, and how equally absurd to suppose that he could have received the impression in any other way than by the action of some ultra-mundane intelligence upon the interior faculties of his own spirit!

ESCAPED THROUGH SPIRITUAL INTERPOSITION.—We are indebted to Bro. T. L. Harris for the following fact, who vouches for its entire accuracy as here related: The wife of a gentleman of eminence and respectability in New Orleans, walked out one morning to make some purchases for the use of her family. As she was passing along a street where some workmen were engaged in the removal of the walls of a building, and when directly in front of a wall that was still standing, she suddenly felt a strong hand grasp her by the shoulder, and vigorously pull her back some ten feet. She looked around to see who it could be who had presumed to treat her with such rudeness. She saw no one near; but on turning her eye upward, she saw the heavy brick wall falling directly before her. It fell with a tremendous crash, and had it not been for the interposition of this unseen hand, she would certainly have been covered up beneath its ruins.

ANOTHER RESCUE BY SPIRITUAL INTERPOSITION.—The case related in the preceding paragraph reminds us of one almost entirely similar to it, which happened to Capt. G., an intimate friend of the writer. Standing one time by a high pile of bricks, with other persons near him, he was suddenly seized with the strong impression that the bricks were about to fall. He sprang from the place, crying out to the other persons, to beware; and in a second or two afterward the whole pile tumbled to the ground. Had it not been for this timely interior warning, he, and perhaps one or two of his companions, would have inevitably been crushed beneath the falling mass.

SECOND SIGHT.—The curious faculty known as the "second sight," has existed in the Highlands and Islands of Scotland, from time immemorial, and has in frequent instances given rise to curious investigations among the learned. Our attention has just been called to an old book entitled, "MEMOIRS OF SAMUEL PEPYS, Esq." Vol. V., in which we find several cases of this phenomenon recorded, on the authority of Lord Tarbat and others. In one instance a servant was much concerned at seeing, by this species of interior vision, a dagger sticking in the breast of Lord Reny. He informed his master of the sight, who laughed at him. Some months afterward Lord Reny gave the doublet which he wore when the servant saw the dagger in his breast, to his own servant, who, in turn, about a year after, gave it to the seer, and while the latter had it on, he was stabbed in the breast in the manner described in the vision.

ANOTHER CASE.—One John Macky of Dirfil, on putting on a new suit of clothes, was told by one of this kind of seers who happened to be present, that he saw a gallows upon his coat. Little was thought of this remark at first; but sometime afterward the gentleman gave this same coat to his servant, William Forbes, who, though thought to be honest at the time, shortly afterward committed a theft, for which crime he was actually hung in that same coat.

ANOTHER.—A servant woman in Minto Aubry's house, in Langdale, told her mistress, that she saw a gallows-rope around her brother's neck. Her mistress, being offended, put her out of the house. Her brother was then esteemed an honest man; but nevertheless he was soon afterward convicted of a theft, for which he was sentenced to be hung. He was, however, pardoned and set at liberty, through the interposition of some influential friends. It was then remarked to the woman servant that she had been for once mistaken. She replied, "he is not dead yet, but shall certainly be hung;" and accordingly, beheading himself again to stealing, and being detected, he was hung on the 14th of February 1699.

STILL ANOTHER.—Lord Tarbat was once hunting in his forest, and having a number of Highlanders with him, the conversation turned upon the second sight; when one of them remarked that there was a boy among them who was gifted with that faculty. The boy was called, who, confessing that he had this power, was asked what he had seen last. He answered that he had the night before, seen a certain man, whom he named, and who lived about thirty miles off, break the head of Lord Tarbat's forester's servant. The servant overhearing this, laughed at it, and said it could not be, as he and that man were very good friends. Lord T., however, declares that the thing foreseen did actually happen soon after.

The second sight was evidently a form of what is now known as clairvoyance, and like it was frequently transmissible (Mentally) from one to another, by simple contact of the person. But what is remarkable is, that those Highlanders who possess this faculty would frequently lose it by removing to another country; which fact, with others, certainly affords strong proof that particular localities in the natural world, are favorable, or otherwise, to the development of certain faculties and powers of the spirit.

NEW YORK CONFERENCE.

REPORTED PHONOGRAPHICALLY BY T. J. ELLINWOOD.
SESSION OF OCTOBER 10.

MR. FARNSWORTH said there was a theory entertained by many who have but partially investigated the subject of Spiritualism.—Dr. Bell and Prof. Mahan among the number—that the communications which purport to come from the Spirit-world originate in the mind of the medium, or some other individual in the circle, and he related a couple of incidents intended to prove the hypothesis to be incorrect. More than a year since, while in a circle at the rooms of Mr. Conklin, a communication was addressed to him, and signed "W." He could think of no deceased acquaintance of whose name W. was the initial. At his request the entire name was written out, when he recognized it to be that of a deceased elder of the church with which he was connected. The speaker was not thinking of him, and neither of the other persons present knew that such a man had ever existed.

A widow lady of Mr. F.'s acquaintance was curious to know something of spiritual manifestations, and not being disposed to go herself persuaded her daughter to visit Mr. Conklin. This daughter belonged to the number who attribute the manifestations to the influence of the mind in the form. She proceeded to write down her questions, but the alphabet was called for, and by means of table-tippings this communication was spelled out: "I am your cousin Rose." She denied ever having a relative by that name, but the intelligence communicating persisted in saying that it was her cousin Rose. She was dissatisfied, and said that since the Spirits did not tell the truth, she would ask them no more questions. But she was induced to make another trial, and she inquired if her deceased brother could tell her how old he was when he left the earth-sphere. The reply was "Twenty-seven years." She said the answer was incorrect; but the Spirits tipped out the number twenty-seven again, with considerable reluctance. She firmly refused to ask any more questions, and after an unsatisfactory interview, went home indignant. On arriving at home, however, her mother confirmed everything the Spirits had told her. This the speaker considered a very strong case of independent Spirit-communication; and he thought the Spirits designedly gave her a test that was calculated to overthrow her theory.

MR. FARNSWORTH then recited, in a very impressive manner, a fine poem on the subject of "Glory," which was originally written or spoken by himself, under what he supposed to be a spiritual influence. Before sitting in circles he had never written any poetry, and if he was a poet, neither he nor the world had found it out. With the poetry came a vision to his mind, in which he pictured the scenes described in the poem, some of which vividly recalled to his mind incidents which occurred in his childhood.

After reciting the poem, the speaker made the following remarks: Christ once declared that he came not to destroy the Law or the Prophets, but to fulfill. If I rightly apprehend the mission of Spiritualism, it is not to destroy the law or the prophets, or to render of none effect the doctrines and precepts of Christ and his apostles, but rather to fulfill, in our day, all that they taught concerning the Resurrection and Eternal Life, and to verify in us the words of Jesus respecting those that should believe on his name. This latter day unfolding is indeed a part of the great revelation commenced through the Prophets and Mediums of old, inasmuch as it demonstrates, and proves, what they prophesied and taught—truths which have hitherto been received, if received at all, on faith alone. But the belief in a blissful immortality is a most glorious faith! To those who have been able to receive it upon such evidence as the Scripture records afford, the belief that Jesus rose triumphant over death and the grave, and that because he lives they will live also, is the sublimest trust upon which the hopes of humanity were ever anchored! This faith alone has enabled thousands to despise the sufferings and trials of this present life; to endure with patience the dungeon, the fire and the rack; to stand firm and unmoved before the assaults of wounded pride, hate and malignity, and finally to meet the King of Terrors with a smile of triumph playing upon their heaven-illumined faces!

But if the simple faith in immortality is thus glorious and inspiring, how much more so should be the demonstrated fact! Now it is not too much to claim for modern Spiritualism, that it does demonstrate the fact of a future life. From the North and the South, from the East and the West, come myriads of voices from the unseen world, all uniting in this one chorus, "It's still live!" These voices, too, are often easily recognized as coming from those who were one with us, and like us, dwellers in tabernacles of clay. Now have they put on immortality, and proclaim it to the world as the destiny of all. Even Thomas may have all his doubts removed to-day, as well as in the Savior's time. Moreover,

This Gospel of Love, to the whole world is free,
Its Elect are the whole of mankind,
It opens a fountain for humanity,
Where all full salvation may find.

Yet, like the pure and elevating doctrines and precepts of Christ, it is rejected and cast out of the synagogue by the Pharisees, scorned and ridiculed by the Chief Priests and the Elders, and denounced by the Doctors and Lawyers. But remember, "This is the condemnation" (as much to-day as ever) "that light has come into the world, and men love darkness rather than light, because their deeds are evil."

Strange as it may seem, there are those among us who prefer to feed, or rather starve, their souls upon the dry husks of a dead faith, rather than to partake of that living bread which cometh down from heaven; and such will oppose Spiritualism because it makes the spiritual teachings of the past the living, actual varieties of the present!

But let us not be impatient, or intolerant toward those who will not receive the truth through the medium of Spirit-manifestations. But if our investigation of the truth has raised us to a more elevated plane than that on which we stood before, let us rejoice in the God-given light, and strive by all gentle and persuasive means to lead others into the same green and fertile fields, and along the banks of the same pure and living streams.

Let the churches stand. If they are corrupt, pulling them down will not purify them; much better either to labor in them for their purification, and the upbuilding of their already ruined and broken walls, or leaving them alone, to strive to erect an independent spiritual temple, by whose brighter light their darkness shall be rendered the more visible, and by whose interior, vital warmth, their coldness shall be the more apparent!

Spiritualism can well afford to dispense with the costly external appliances of fashionable religion. It is a great internal necessity of our nature, and gathers no strength from that which is without. At the first clearly recognized voice from the spirit world, it springs up in the soul like the out-gushing of a fountain from the earth by virtue of an internal pressure. It asks no gorgeous edifice in which to worship, for it finds God everywhere, and its temple is universal nature. It asks for its companions no select company of baptized saints, for it can sit and eat of the bread of Life, and give thanks with the world at its table! It despises no man's poverty, for it sees in the poorest and the weakest of the race an immortal Spirit—a gem of more value than all the riches of the East. It envies no man his silver and gold and costly apparel, nor does it covet the splendid temples where wealth, ostentation and cold formality pay their devotions. No! when I shall see Spiritualism installed in the fashionable pulpits of the land, I shall begin to think that there is some truth in the oft-repeated assertion that it is dying out.

Friends, despise not the day of small things. This new and beautiful system of Spiritual Philosophy is yet in the infancy of its years, but already a giant in strength. It is a young and vigorous sapling, when it shall have a half century to its growth, will become a great overreaching tree, in whose grateful shade the world may repose, and whose leaves shall be for the healing of the nations.

Truth is immortal, whether born in a manger or promulgated to the world through the vibrations of a pine table! Look at the beginnings of Christianity on the earth, and take courage. Its great Founder, the son of a poor mechanic, cradled in a manger, carried stealthily by night into Egypt, to escape the persecutions of a Herod, living a life of suffering and toil, without where to lay his head, and finally dying the shameful death of the cross, as a malefactor, between two thieves! Its early disciples, too, like their Master, were the sons of poverty and want, wandering about in sheep skins and goat skins, being persecuted, afflicted, tormented, of whom, indeed, the world was not worthy. Think you, when they were assembled in that upper-room for fear of the Jews, that they "dressed of marble halls," of magnificent temples and the costly surroundings of wealth and ostentation? Oh, no! It was not until the inner life of Christianity had begun to disappear, that it assumed to itself that material splendor which has since marked its onward progress in the world. When it was persecuted from city to city, it maintained a purity and vital life that rendered it secure against all attacks from without; but when it became a dominant power in the earth it soon forgot the love-spirit of its Founder, and became as intolerant as its bitterest enemies had been.

When Constantine the Great set out, at the head of his army, against his great rival, Maxentius, it is recorded of him that he saw in the clouds of heaven a luminous cross, bearing this inscription in Greek characters, "Zeno Nika"—conquer by this; and that in consequence of this vision he embraced Christianity, and like the crusaders of a later day, whose bones now lie scattered over the plains of the East,

assumed the cross as the badge or ensign under which he fought what he supposed to be the battles of the Lord. Had he interpreted that inscription aright, and understood that he was to conquer by the doctrines of the cross, by those principles of love and good will which enabled Christ to endure the cross in meekness as an example to those who should come after him, the Church might to-day have had a very different history. But from the day he made that fatal mistake, to the present time, the onward progress of Christianity has been marked by bloodshed and devastation. Thus the religion which Jesus, the Prince of Peace, established in the world, has become emphatically the religion of the sword. Even now, the old world presents the sad and humiliating spectacle of the armies of two of the leading Christian nations of Europe, leagued with the followers of the false prophet, in deadly conflict with the armies of a Christian empire! Oh, how must the true genius of Christianity weep over this indiscriminate slaughter of brutes and men! and the angel of mercy sit with folded wing in mournful silence! Is it too much to hope and pray for, friends, that the advent of Spiritualism will introduce a more humanizing element into the religion of the nations; that the pure spirit of love breathed from angel lips, will restore to Christianity, something of its original simplicity and vitality, and make it again a gospel of peace and good will to men? This must be done through some agency, before the oft-repeated prayer can ever be answered, "Thy kingdom come, thy will be done, on earth as it is in heaven."

DR. HALLOCK had, for some time, been inclined to think that our minds have less to do, as a general fact, with veritable spiritual communications, than some have supposed; and a cautious and careful scrutiny of what purported to be spiritual manifestations, had induced him to think that perhaps we have been, in some cases, over-anxious and over-doubtful, as to the origin of the ideas that have been delivered to us ostensibly from the spiritual world. He thought it would be generally admitted that although the question "What or who are you who do these things?" as usually asked by those who have not accepted the spiritual theory, or have not had experience in the matter, whenever it is proposed to the power or intelligence communicating, the universal answer is, "We are Spirits." Whatever has been the theory of the questioner, the communications have always asserted this fact—often times in direct opposition to the theories entertained by those who have asked the question; while if these communications were controlled or influenced by the minds of the persons in the circle it would be natural to suppose that the minds of skeptics and those who are opposed to the spiritual hypothesis, would be responded to, and that their theories would be confirmed, which, so far as the speaker's knowledge and experience would enable him to judge, had in no instance been the case. He had no doubt, however, that under certain conditions, an answer or communication might be interpolated. What he wished to be understood as saying was, that in his own opinion, these interpolations have not been so frequent as it may have been supposed. He cited a case in his own experience which was to the point. At some previous time, there had existed, in his mind, a fear which he hoped would not be confirmed, but which he greatly desired might be swept away by a negative answer from the Spirits, but against his hope and desire, he received an affirmative answer, which confirmed his suspicions and fears. This is a strong case in favor of the theory of independent spiritual communication.

One of the greatest blessings of Spiritualism is, that it gives the soul time to look about her, and examine herself, and her relations to other things; and more than this, it holds up a mirror by means of which we can examine ourselves. It affords us time to think of what constitutes us living, thinking men, of what constitutes growth, and of the process by which the soul becomes a man in Christ Jesus. In the speaker's opinion, ideas are the spiritual forms of facts, and a soul holds the same relations to ideas that the mother holds to her child. Ideas are divine in their origin. Every idea is a divine child, begotten of God and born in the soul; and these ideas are the food of the soul, and the soul must have them, or it will famish.

We are told that water, in its essential nature, corresponds to truth. We know it enters into all the forms of life. In the vegetable kingdom it is indispensable to the growth of plants, and yet, this same water which is so necessary to growth in the vegetable kingdom, when congealed or petrified, and laid by the side of a plant, is destructive to it. We see from this that growth is dependent, not alone upon water, but water in freedom—water in a state of circulation—living and running water. There must be kept up a continued circulation between the fountain which sustains, and the thing to be nourished; and the currents between them must pass in freedom—there must be no such thing as petrification. The idea which the speaker desired to impress was, that the soul of man can not subsist on a preserved or petrified Gospel. It must have a Gospel that is free. It must be in sympathy with the Fountain from which the Gospel originates. Said the speaker, "It is because of this fact that we are here to-night. We come here to add our testimony to this grand idea, that man is nourished, sustained and made to grow, by the succession of ideas in his mind; that these ideas are of divine origin; that the currents which bring them to the soul are currents of inspiration, from the eternal Fountain of all truth; and that the soul grows only when it keeps up a communication with this Fountain. There must be no dams to obstruct the current. Its water must be free, or that which it is designed to nourish will perish. This principle is recognized in every department of the human mind, except in the department of the religious sentiments."

"We see it, for instance," continued the speaker, "in the department of mind devoted to naval architecture. Suppose, at an early period of the world, the naval architects had met in solemn conclave, and gravely declared that a Chinese junk should express the *ne plus ultra* of their science, and that all maritime structures, for all coming time, should be religiously and faithfully modeled upon that principle; the result must have inevitably been that the maritime structures of the civilized world, and their architects, would have remained upon the same plane of development which we see exhibited in China to-day. But by a succession of ideas—by the living current of light and truth in that particular direction, flowing into the soul, both the structures and the men who rear them, and the growth of their minds, are alike seen in the steamships and clipper of the United States, as compared with the clumsy models of eastern nations. It is so with all the other faculties of the human mind. Theologically we have done, in fact, what we can not but see, in the department of naval architecture, would have been so suicidal and absurd. Christians, in all their various sects, through solemn councils and theological creeds, have bound themselves and their posterity forever to one unimprovable and unalterable system of doctrine. They have said to each human soul through all the coming ages, 'Thus far shalt thou go, and no farther.' They have environed their spiritual faculties with a wall of adamant. They have thrown dikes and dams around their spirit, to keep out the flowing currents of a living inspiration. They have frozen the living streams of Gospel light and truth into a book, and have laid it beside the soul, with the vain expectation that it has ability to nourish it—with the vain expectation, I say, for as well might we expect a palm tree to flourish by the side of an iceberg, because it was water, as to expect a human soul to grow and bear fruit in the shadow of a petrified Gospel. This error has resulted in the anomalies existing everywhere about us—gigantic intellectuality and spiritual imbecility in the same person. It has given us divines who practically deny the existence and influence of a living Divinity; theologians who admit a revelation and deny inspiration; who pray to a 'Spirit,' and deny its ability to respond. It is solely to the warm glow of a living experience, as evinced in modern Spiritualism, that we owe the summer temperature which is to melt these congealed truths which are to remove these self-imposed obstructions and barriers, and restore the current which has been for ages obstructed—the current of divine light and love which, like the 'early and the latter rains' is able to develop the divine germs of truth and goodness in the soul."

REV. ADAM BALLOU, from Hopkedge, Mass., spoke as follows: "Friends, I am here this evening by accident, in part, but nevertheless with pleasure to myself, having often read the interesting reports which are given in the SPIRITUAL TELEGRAPH, of your meetings, and the discussions which have rendered them so instructing to you, and others who have read of them. I do not rise to present any new or striking facts that have come to my knowledge on the subject of Spirit-manifestations, which I doubt not would be very interesting and valuable if I could present them. I must rather appear as your congratulator, in view of the privileges I think you are enjoying. You seem to be free-minded inquirers and investigators with reference to this whole subject. I love to stand upon a free platform. I love to mingle with those who have minds of their own, who are willing others should have minds of their own, and who, nevertheless, are all interested in the great questions which are involved in this subject of Spirit-manifestations. How great and noble is the thought—if it may but take possession of our minds—that we are not mere temporarily animated carcasses, dressed up before men, eating, and drinking, and taking pleasure for a little period, and then passing away; but that within each of us dwells an immortal mind—that we ourselves are now in this sphere as truly Spirits—clothed in these outward habiliments, to be sure, as we shall be in those spheres to which we are looking beyond. How great and

noble is the thought that the inhabitants of your vast emporium are, in reality, Spirits, and not, I say, mere moving, degraded carcasses; that the great multitude of inhabitants of our country, of our planet, of all the planets in this great solar system, and all the planets that surround other suns in other systems, belong to a great family which numbers innumerable deceditions of Spirits, who are destined to progress from lower conditions to higher ones! Is it possible for us to realize that we and our fellow-creatures are such, and that, we are the offspring of one supreme, all-pervading, and all comprehending Spirit-Father, and that we shall have a dwelling in other realms—that we are even now acting upon, and being acted upon by, those who have preceded us through this vale of existence, and that the loved and the true ones whose memories come up and throng our minds, can communicate with us? I rejoice, to-day, in all this; I rejoice to see you assembling here, ready to inquire into the phenomena, and consider all the questions that arise respecting them. I am very glad to read, and know that every man, woman, and child of you, can here advance your peculiar ideas of inquiry, after your own fashion. You have a very democratic platform. You are all willing to learn, and we are all willing, I trust, to hear the variety of convictions to which all these phenomena have given rise. I delight in all this, because, while I agree with the great body of our friends in the doctrine that Spirits do communicate with mortals, I feel unwilling to attach myself, like the tail of a kite, to the kite itself; to any person or medium, or class of mediums. I wish to learn of them all—I wish to get at the root of the matter. I wish to understand the principles which lie at the foundation of all things, and judge of them according to the powers of my understanding, and I am willing to do unto you as I would wish to be done unto. I wish what I say, to weigh for just what it is worth with everybody, and no more, for I have such confidence in truth, that I have no fears of the heavens' falling, or the world's running mad, or becoming a bedlam, if all should not follow any particular man—even myself. I say, therefore, it is with real pleasure that I find, on looking around in the great spiritualistic family, that there is generally great freedom of thought and expression, and opportunity allowed for all to express their views, and I believe in regard to the communications which have been made to us from those Spirits most reliable and worthy of respect, that they have always urged upon us, the exercise of our reason and powers of judgment, teaching us that we are not to make mere babies of ourselves, and blindly receive whatever may be communicated, but that we should receive each one according to his capacity to understand. What a pity it would be if we should be so favored as to be borne swimmingly along, and have our thinking done for us! We see a kind of ambition among men, to be made babies of; and these are accounted great in the world, who are able to get the most waiting upon. If they attain a position where they are obliged to do little or nothing, and are able to have teachers to think and judge for them, and give them a passport—as it were—to Heaven, they are satisfied. But I believe it is one grand design of our Maker, to throw each one on his own responsibilities, and if, like children, we fall down and bruise our noses, no matter—it is better so than that we should be kept in our cradles, rocking all our days.

I am a practical man, from a kind of necessity of my nature, and I want to find a use for everything, and delight in the uses of things. I am so in regard to this subject—I am asking myself what Spiritualism is to come to. I know it has a long process to go through, but what are to be the ultimate results? I wish to know if, at the end of a century, we shall see any fewer tears shed, and less blood flow—whether man will lose his ambition to murder—and whether his ambition will be satisfied till he has piled his money so high that others can have none at all; or till we have piled his learning so high that others shall be ignorant; or are we to act worthy of our relationship to our Supreme Father, and to this vast number of Spirits, departed and undeveloped? How grand are these truths! How sublime are these principles! But if we should come to the conclusion to which the religious world has come, what a failure would it be! Immortal, but living like beasts! God our Father, but treating him, after all, with practical contempt! Man, a great brotherhood, and even those in the gutters, our brethren, and yet we willing that they should stay there! What a failure we would be if it were possible! But I can not believe that all these lights we are receiving can leave us at last contented with hearing rays, seeing tables tip, and hearing sentimentalisms. I hope, rather, that we shall learn to love one another, act worthy of our immortality, actualize the great doctrine of progression, and act toward those above and below us, as if we were really believers in the great truth that we are one family, and going to one world of harmony. May we put forth extraordinary exertions to be ourselves what we ought to be, and endeavor to render others so. All our enemies will be put to flight if we live worthy of our doctrine. They can not, with all their ingenuity, successfully contend with these powers that have come forth to defend our cause.

This nominal Christianity which exists, is leaving the world, as we see it, miserable and wretched, with all its artificial refinements; and its most beautiful precepts are a dead letter. Fine, admirable sermons are preached—Do unto others as you would that they should do unto you; "Thou shalt love thy neighbor as thyself, and shalt find thy neighbor in thy fellow who is suffering;" "It is more blessed to give than to receive;" "We that are strong ought to bear the infirmities of the weak;" "Let no man seek his own, but every man another's wealth;" "Love worketh no ill to thy neighbor." These are precepts which are contained in these fine sermons—precepts which we shall never get above; but when will those who preach them get to them? We see society going to seed in London, New York, and all other large cities where there is the most praying and preaching, and it is at these places that we see the greatest amount of degradation. Where there is the greatest wealth, there the greatest poverty prevails; and it is where there is the greatest refinement, and learning, and luxury, that there is the greatest vulgarity, ignorance, and misery. Is such the destiny of humanity? or are we each to endeavor to carry into practice the sublime principles we have acknowledged and embraced, as confirmed to us by the testimonies from that brighter world? I repeat that if we do, this, we shall put to flight all aliens to our cause. There is no victory against love and justice and divine principles, lived out among men, individually and socially. What hearts and heads we shall have when we come to practice the precepts Spiritualism teaches! How will reason and religion be married together! How will our heads, hearts, intellects, and property, work for one grand consummation! No ill flowing from it—cr

Interesting Miscellany.

WONDERFUL JUGGLING.—We extract the following from an article in the *Crayon*, descriptive of travels in British India. The scene of the occurrence is laid in Madras:

But the most wonderful performance that we saw this morning, was a feat of pure juggling, of which I have never been able to find any solution. One of the men came forward upon the graveled and hard-trodden avenue, leading with him a woman. He made her kneel down, tied her arms behind her, and blindfolded her eyes. Then bringing a great bag not made with open meshes of rope, he put it over the woman, and laced up the mouth, fastening it with knotted, intertwining cords in such a way that it seemed an impossibility for her to extricate herself from it. The man then took a closely woven wicker basket that narrowed toward the top, lifted the woman in the net from the ground, and placed her in it, though it was not without the exertion of some force that he could crowd her through the narrow mouth.

Having succeeded in getting her into the basket, in which, from its small size, was necessarily in a most cramped position, he put the cover upon it, and three or four times he pulled the cord, hiding it completely. In a moment, placing his hand under the cloth, he drew out his net quite untied and disentangled. He then took a long, straight sharp sword, muttered some words to himself while he sprinkled the dust upon the cloth, and put some upon his forehead, then pulled off and threw aside the covering, and plunged the sword suddenly into the basket.

Prepared, as in some degree we were for this, and knowing that it was only a deception, it was yet impossible to see it without a cold creeping of horror. The quiet and energy with which he repeated the strokes, driving the sword through and through the basket, while the other jugglers looked on apparently as much interested as ourselves, were very dramatic and effective. Stopping after he had rattled the basket, he again scattered dust upon its top, lifted the lid, took up the basket from the ground, showed it to us empty, and threw it away. At the same moment we saw the woman approaching us from a clump of trees at a distance of at least fifty or sixty feet.

Throughout the whole of this inexplicable feat, the old man and the woman were quite removed from the rest of the party. The basket stood by itself on the hard earth, and so much beneath the verandah on which we were sitting, that we could easily see all around it. By what trick our watchful eyes were closed, or by what means the woman invisibly escaped, was an entire mystery, and remains unsolved. The feat is not a very uncommon one, but no one who has seen it ever gave me a clue to the manner in which it was performed.

WHO WAS CAIN'S WIFE? How often has this inquiry been made! To a certain class of minds such a question possesses more importance than the gravest investigations in theology. Dr. Weaver of St. Louis, in answer to a correspondent, thus responds, through the *Herald and Era*, to the inquiry, "Who was Cain's wife?"

A subscriber asks this singular question. We answer, she was Cain's wife. That's all we know about her. That is all the accounts say of her, save that she was the mother of Enoch. It is said that Cain went into the land of Nod; and we suppose that he took his wife with him as any good husband would. In the land of Nod there had Enoch, and probably other children not a few, and grand-children; for they built a city there. The city probably was not so large as St. Louis, but it very likely was a large household, of which Cain was patriarch. It might have been his own and the families of his children, living in separate dwellings.

What Cain's wife's name was, and who her parents were, we are not certified. She might have been the daughter of Adam and Eve, or of some of their children. She was probably closely related to Cain, a sister, or niece, or something nearer than cousin. Cousins marry in our day when the world is full of strangers. It would have been so great a wonder for Cain to marry his sister, when there were no other girls in the world, and no laws of marriage, and nobody else to claim her affections. The command was to marry and multiply and replenish the earth. And we presume it was pretty well obeyed, for it seems well replenished now, and likely to be. We know nothing about the number of children and grand-children the first pair had. No doubt it was a goodly number, both of male and female; else who inhabited Cain's city; and who were the wives of Enoch, Irad, Methuselah, Lamech, the bigamist? We haven't got the whole story of those days; only a drop in the bucket, as it were. We have the descending line of generations from Adam downward, and but little more.

ABSENCE OF MIND.—I heard of a clergyman who went jogging along the road till he came to a turnpike. "What is to pay?" "Pay, sir?" "Your horse?" asked the turnpike man. "Why, for my horse to be sure." "Your horse, sir! what horse? Here is no horse, sir." "No horse, God bless me," said he suddenly, looking down between his legs. "I thought I was on horseback." Lord Dudley was one of the most absent men I think I ever met in society. One day he met me in the street, and invited me to meet myself. "Dine with me to-day, and I will get Sydney Smith to meet you." I admitted the temptation he held out with me, but said I was engaged to meet him elsewhere. Another time, on meeting me, he put his arm through mine, muttering, "I don't mind walking with him a little way; I'll walk with him as far as the end of the street." As we proceeded together, W. passed. "That is the villain!" exclaimed he, "who helped me yesterday to asparagus, and gave me no roast." He very nearly upset my gravity once in the pulpit. He was sitting immediately under me, apparently very attentive, when suddenly he took up his stick, as if he had been in the House of Commons, and tapping on the ground with it, cried out in a low but very audible whisper, "Hear, hear, hear!"—*Sydney Smith.*

***FURNITURE.**—As in dress, so in furniture—a little taste is better than much money without it. There are certain articles, which, if good, cost much, such as carpets and mirrors. But couches, lounges, ottomans, and chairs may be had quite cheap, and also very useful, by the exercise of a little art and industry. A common chair which costs a dollar, stuffed and covered at the cost of another dollar, may be a better and more beautiful article than one you may buy for ten; and five dollars and a few hours' labor will give you a couch really more elegant, as well as more comfortable, than a sofa that costs fifty. But a good piano-forte, like a good mirror, has the element of cost, and to save a hundred dollars in one, or twenty in the other, is poor economy. Plato glass keeps its value; and a good tone is worth more than all outside finish.

Don't make your rooms gloomy. Furnish them for light, and let them have it. Daylight is very cheap, and candle or gas-light you need not use. If your rooms are dark, all the effect of furniture, pictures, walls and carpet, is lost.

Finally, if you have beautiful things, make them useful. The fashion of having a nice parlor, and then shutting it up all but three or four days in the year, when you have company; spending your own life in a mean room, shabbily furnished, or an unhealthy basement, to save your things, is the meanest possible economy. Go a little further—shut up your house, and live in a pig-pen! The use of nice and beautiful things is to act upon your spirit—to educate you and make you beautiful.—*Manners Book.*

A SUBSTITUTE FOR SILVER.—A wonderful discovery is announced as having been made recently by a French chemist, M. Deville—to wit, a new, easy and cheap method of separating aluminum, the metallic base of common clay, from the other constituents. This metal rivals in beauty pure silver, and surpasses it in durability. Hitherto it has existed only in small quantities, and has been esteemed rather as a curiosity, the price in France, a short time since, being about the rate of gold. But by Mr. D.'s improved method it can be now produced in masses sufficient and cheap enough to replace copper, and even iron in many respects, and thus place the "new silver" into such common use as to suit the means of the poorest persons.

LITTLE GIRLS ARE YOUNG LADIES. They used to retire at eight o'clock, but now they do not "go home till morning." They are charmed with opera; they work cats that are no mousers, and birds that are no singers, in green and yellow worsted, but the molding of a loaf is one of the "lost arts." They can tell you who wrote the last novel, the color of the heroine's eyes, and the curve of the hero's nose, but seem totally oblivious to the fact, that their poor old-fashioned mother is toiling her life out for them, and the poor old mother is willing when we are not.

A HENRY WARD BEECHER.—This clergyman recently preached a sermon against old school Calvinism, in which he said he wished it fully understood by his people, that he served them not as the minister of a sect, but of the truth. "I am not," he declared, "a Calvinist, an Arminian, a Universalist, a Unitarian, a Pelagian, nor a Swedenborgian, but I am simply Henry Ward Beecher, a preacher of the Gospel, a believer in the Lord Jesus Christ, and trying to make other people believe in him—that is all!"

FOR A THOUSAND ROUBLES.—During an interview which Martinoff, the Russian comedian and mimic, succeeded in obtaining with Prince Volkousky, High Steward, the Emperor Nicholas walked into the room unexpectedly, yet with a design, as was soon made evident. Telling the actor that he had heard of his talents, and should like to see a specimen of them, he bade him mimic the old Minister. This feat was performed with so much gusto that the Emperor laughed immediately; and then, to the great horror of the poor actor, desired to have himself "taken off."

"This is physically impossible," pleaded Martinoff. "Nonsense," said Nicholas, "I insist upon its being done." Finding himself on the horns of a dilemma, the mimic took heart of grace, and, with promptitude and presence of mind, buttoned his coat over his breast, expanded his chest, threw up his head, and, assuming the Imperial port to the best of his ability, strode across the room and back, and then stopping opposite the Minister, he cried in the exact tone and manner of the Czar:

"Volkousky! pay M. Martinoff one thousand silver roubles." The Emperor, for a moment, was disconcerted; but, recovering himself with a faint smile, he ordered the money to be paid.

SPRITUAL.—The spirits seem capable of anything. There is nothing in the list of "extremes" that can happen that the believers in the faith will not subscribe to, and the more preposterous, of course, it is merely more wonderful and more convincing. A woman in this city, whose husband has been "dead and laid in his grave" these three years, announced to her surprised female acquaintances, a few days since, that her dreams and hopes would be realized—that she would be a mother ere long, without the slightest doubt. Her acquaintances were thunder-struck, and mentally conigned her to infamy and degradation. But, no! she was an honest woman. Her child would be legitimate—"but how?" as with one voice, inquired her already scandalized friends; "your husband has been dead these three years," turning up an assortment of scornful lips and noses. "How! why, I see my husband every night," replied the believer—"he comes through the key-hole to see me, in the shape of a spirit every night—isn't that honest?" The above is a fact.—*Buffalo Republic.*

IMPORTANCE OF TRUTH.—Who can tell how soon science may throw her light on that truth that is now discarded, and show its application to some useful purpose? The falling of an apple is an insignificant thing, considered in itself, yet it was the clue that led Newton to some of the grandest discoveries in Philosophy. How many ages passed away, before a Fulton conceived the utility and application of steam? Is any man prepared to say, that all that may be known of value, is already known? Let me say, truths are previous things; they are the pioneers to grand and useful discoveries; they are diamonds that are sparsely strewn along the shore of time; if we find one let us preserve it, husband it as a miser does his gold; the day may come when we can use it. Pure science is always modest. It vaunteth not itself, is not puffed up, setteth not rashly, but rejoiceth in truth.—*Pittsburgh Christian Advocate.*

SAM SLICK ON HAPPINESS.—I ask again what is happiness? It ain't being idle, that's the fact—no idle man or woman was ever happy since the world began. Ere was idle, and that's the way she got tempted, poor critter; employment gives both appetite and digestion. Duty makes pleasure doubly sweet by contrast. When the harness is off, if the works ain't too hard, a critter likes to kick up his heels. When pleasure is the business of life, it ceases to be a pleasure; when it is all work and no play, like an unstuffed saddle, it cuts into the very bones. Neither labor nor idleness is the road that leads to happiness—one has no room for the heart, the other corrupts it. Hard work is the better of the two, for it has, at all events, sound sleep; the other restless pillows and unrefreshing sleep; one a misfortune, the other a curse; and money ain't happiness, that's as clear as mud.

"Specters names are let to cover burns." For instance, modern religion cleaves hypocrisy. The poet Burns, shows this up in his best style:

"A robe of seeming truth and trust
Hid crafty observation;
And secret lung, with poison'd envy,
The dike of defamation.
A mask that like the gorgon show'd
Dye-varying on the pignon;
And for a mantle large and broad,
He wrapt him in Religion."

THE DEEPEST MINE.—The Eschschacht mine at Ruelenberg, in Bohemia, now inaccessible, is said to be deeper than any other mine, being no less than 4778 feet below the surface—a depth only 150 feet less than the height of Vesuvius, and eight times greater than the height of the pyramid of Cheops, or the Cathedral of Strasburg. The base of the salt works at Mindin, in Prussia, is 5331 feet deep, and 1992 feet below the level of the sea.

HAPPY HOME.—Hamilton says that six things are requisite to make home happy. Integrity must be the architect, and Tidiness the upholsterer. It must be warmed by Affection, and Industry the ventilator, renewing the atmosphere and bringing fresh salubrity day by day; and while over all, as a protecting canopy and glory, nothing will suffice except the blessings of God.

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THE SPIRITUAL TELEGRAPH is published weekly at \$2 per annum, or \$1 for six months, payable in advance. It is our custom to notify our patrons of the time when their subscriptions terminate, and if they are not renewed, the paper is discontinued. We beg our friends not to deem it abrupt or unkind in us if the paper is discontinued, since our mailing clerk keeps the books in accordance with the general system we have adopted, and can exercise no discretion. The proprietors never know, except by chance, when a subscription expires or a paper is discontinued. To one of our subscribers we propose in future to deliver this paper to city subscribers through the regular mail, which can be done for one cent per copy, if the subscriber prepay the postage at this Office. The price of the paper and delivery will be \$2 per annum, and the subscriber must take the risk of the faithful performance of duty, so far as relates to the Post Office Department.

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